

limited the growth of this tree that would normally tower over a five-story building? Contrary to popular opinion, bonsai trees do not use genetically modified seeds to inhibit growth; rather, the small pot is the culprit. It stifles the roots, thereby restricting tree growth. The small container, then, is limiting the tree from growing twenty-five times higher than normal.

Is it possible that church planters are planting churches in pots that are too restricted? Perhaps we are limiting the multiplication of churches by limiting the locations where they are planted; churches are often planted in separate buildings that are disengaged from the daily flow of life. Especially since the Industrial Revolution, separate spaces have been designated for home, work, and worship. For someone to come to worship at church, then, he has to intentionally leave work and home activities and enter a separate building once or twice a week. Is this restricted venue unintentionally stifling the reach of the church?²

This article describes entrepreneurial church planting as an approach to break out of restricted pots by planting churches in the marketplace as a means to engage those who are outside the church. For example, instead of asking millennials to leave their normal gathering locations such as coffee shops, cafés, or pizza parlors, why not plant churches in these very venues? If these businesses do not exist, why not start one that creates value for others and serves as a venue for a church plant? Leveraging the capacity of business to develop networks through their value proposition, several churches are now being planted inside these businesses. This article draws upon the fields of church planting and entrepreneurship to provide:

1. A brief definition of entrepreneurial church planting (ECP).
2. A brief sketch of the biblical, theological, missiological, and historical basis for ECP.
3. Examples of ECP churches and their church planters, along with a paradigm for ECP planters.

1. Definition of Entrepreneurial Church Planting

Michael Moynagh uses the term “new contextual churches” to describe the Fresh Expression movement as, “Christian communities that serve people mainly outside the church, belong to their culture, make discipleship a priority, and form a new church among the people they serve. They are a response to changes in society and to the new missional context that the church faces in the global North.”³ Fresh Expressions differentiates itself from simple churches or organic churches by requiring the new church to remain vitally connected to a mother church. On the contrary, the “mixed

² A similar argument is made in Ken Hemphill and Kenneth Priest, *Bonsai Theory of Church Growth*, Rev. and Exp. ed. (Tigerville, SC: Auxano Press, 2011).

³ Michael Moynagh and Philip Harrold, *Church for Every Context: An Introduction to Theology and Practice* (London: SCM, 2012), 103–106, Kindle.

economy” approach allows the new church plant to maintain a vital connection to the mother church while still serving distinctive contexts, resulting in extremely diverse expressions of the church. Ideally, the new church plant should look quite different than the mother church and be situated in a unique context in order to reach the unchurched.

Entrepreneurial church planters then ask the following three questions:

1. “If large segments of the population (such as millennials) will not come to the existing churches, no matter how excellent the preaching, building, or programs, then what entrepreneurial approaches can be used to reach them?”
2. The next question quickly follows, “Where are these unchurched people already gathering in the marketplace, or what type of business ventures would draw them?”
3. The resulting question asks, “How can entrepreneurs form communities of Christ followers in the marketplace through Christ-honoring business ventures?”

With the above guiding questions as their marching orders, **entrepreneurial church planting is defined as entrepreneurial approaches to form communities of Christ followers among unchurched people through businesses in the marketplace.** Entrepreneurial church plants address the need to engage public society through the marketplace via entrepreneurial means. They either start new businesses or work within existing businesses to plant a church in the business venue. While many contemporary church planters are reluctant to combine entrepreneurship and church planting, entrepreneurial church planters are eager to combine the two in order to realize the synergy gained by joining forces.

2. Basis for Entrepreneurial Church Plants

a. Biblical/Theological Basis

In contemporary North American culture, the traditional church has found it challenging to penetrate the marketplace. Moynagh notes, “It is not easy for the church to form Christian lives in work, volunteering and leisure when the formation takes place some distance away. The teaching of practices at church may have a level of generality that fails to engage with the specifics of a person’s life.”⁴ Yet, there are biblical examples of church plants amidst this network of relationships (where people spend the majority of their waking moments) called the marketplace.

The apostle Paul, church planter extraordinaire, provides some helpful examples. Paul worked alongside Priscilla and Aquila as a tentmaker in Corinth, the political and economic center of Greece and the “transit point for all maritime trade between Rome and the prosperous Roman province

⁴ Ibid., 3885–6.

of Asia.”⁵ While the details of this tent-making business venue are not clear, Keener notes, “multistory apartment buildings with ground-floor workshops were common; a number of urban artisans lived onsite, sometimes in a mezzanine level above their ground-floor shops . . . many sold from shops in their homes.”⁶ Keener then concludes that Priscilla and Aquila may have lived on the floor above their artisan shop.

While this business aspect of the apostle Paul is often cited to support the business as mission movement, what is less discussed is the church plant that resulted from this business activity. In Romans 16:3–5 and I Corinthians 16:19, we discover that a church met at Priscilla and Aquila’s home, which was likely connected to their business, thereby making this a potent entrepreneurial church planting team. Paul praised Priscilla and Aquila when he noted, “They risked their lives for me. Not only I but all the churches of the Gentiles are grateful for them” (Ro 16:4). Certainly, this ECP approach was noteworthy in Paul’s mind.

This was not an isolated incident for Paul, though. When Paul travelled earlier to Philippi, Lydia, a “dealer in purple cloth” (Ac 16:14), responded to Paul’s message, and she and her whole household were baptized. Lydia then invited Paul and his companions to her home (Ac 16:15). If we consider again that her home and business place were likely connected, then Paul was actually visiting her business venue for an extended time of teaching and ministry. Paul again met this gathering of believers at Lydia’s home/business in order to encourage them before travelling on to Thessalonica (Ac 16:40). It seems that Paul “stumbled” upon this entrepreneurial church planting approach in Lydia’s business and later intentionally used this approach in Priscilla and Aquila’s business.

While contemporary church planters may be reluctant to engage the marketplace, Jesus did not seem to have the same reticence. In fact, he overwhelmingly engaged in topics related to the marketplace and often visited there. In addition, most of the divine interventions in the book of Acts often appeared in the marketplace. This is depicted in Figure 1 below.⁷

Far from being a side issue, Greg Forster notes that the Bible places a great deal of importance of issues and concerns in the marketplace.

The Bible speaks at length about work and economics. Our daily labor is the subject of extensive scriptural concern; passages running from Genesis 1 through Revelation 22 teach us to view our work as central to the meaning of our lives. We are taught to view

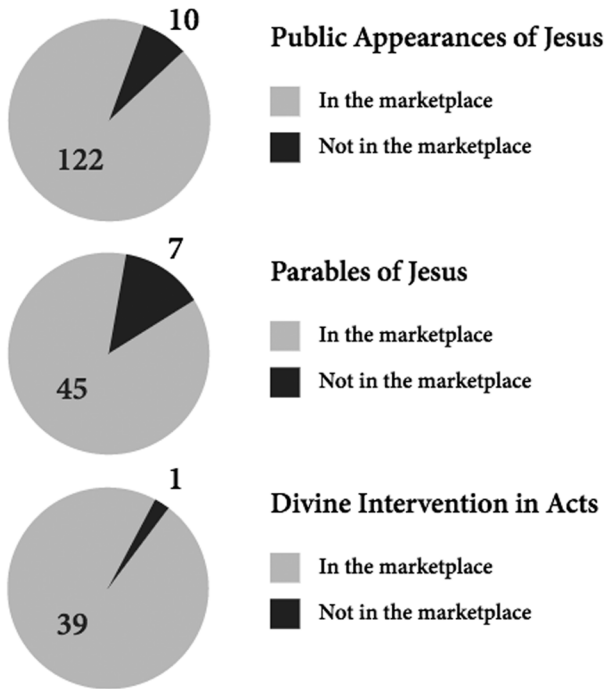
⁵ Craig S. Keener, *The IVP Bible Background Commentary: New Testament*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2014), 379.

⁶ Ibid.

⁷ R. Paul Stevens, *Work Matters: Lessons from Scripture* (Grand Rapids, MI: Wm. B. Eerdmans, 2012), 134.

FIGURE 1.

Marketplace Engagement in the New Testament



Source: R. Paul Stevens, “Work Matters: Lessons from Scripture,” Wm. B. Eerdmans, 2012, 134.

our work as service to God and neighbor, to work diligently in an honest calling, and to persevere under the challenges of a fallen and broken world.⁸

While the Bible regularly and often speaks about the centrality of work in our lives, this is not often the topic of conversation from pulpits across North America. This leads Mark Greene to conclude, “The 98 percent of Christians who are not in church-paid work are, on the whole, not equipped or envisioned for mission . . . in 95 percent of their waking lives. What a tragic waste of human potential!”⁹ What would it look like if “normal” Christians were to consider that it is God’s plan for them to carry out their missional calling IN the marketplace and not in spite of it? How can they utilize their

⁸ Greg Forster, “Introduction: What Are People Made For?” in *The Pastor’s Guide to Fruitful Work and Economic Wisdom*, ed. Greg Forster and Drew Cleveland (Grand Rapids, MI: Made to Flourish, 2012), 9.

⁹ *Ibid.*, 6.

gifting, networks, and resources in mission with God through the marketplace to reach unchurched people? Instead of church planting strictly left to paid clergy, what could occur if those skilled in entrepreneurship were awakened to their role as church planters in the marketplace? Fortunately, we have historical examples to address this question.

b. Missiological/Historical Basis

Lesslie Newbigin and the ensuing missional church movement have pleaded for churches to regain their missional calling by finding their role in the *Missio Dei*. Newbigin states strongly, “A Christian community which makes its own self enlargement its primary task may be acting against God’s will.”¹⁰ He then implores the church to

go into every sector of public life to claim it for Christ, to unmask the illusions which have remained hidden and to expose all areas of public life to the illumination of the gospel. But that will only happen as and when local congregations renounce an introverted concern for their own life, and recognize that they exist for the sake of those who are not members, as sign, instrument, and foretaste of God’s redeeming grace for the whole life of society.¹¹

Entrepreneurial church planters heed Newbigin’s call to engage public life by utilizing their entrepreneurial capacities in the marketplace. The resulting businesses and faithful communities of Christ followers are to be a sign, instrument, and foretaste of the kingdom of God for the sake of those outside the walls of the existing church.

Dallas Willard recognized the tremendous potential of engaging the business world as he noted,

What far too few either recognize or appreciate today are the opportunities available for spreading God’s goodness, grace, and provision far and wide through the systems and distribution networks that exist as a direct result of industrial and commercial organizations and their professionals. Therefore the “business world” is a critical aspect that cannot be overlooked and must be fully appreciated as vital in God’s plan to overcome evil with good.¹²

While not being naïve about the potential for abuse in business, Willard went on to explain the tremendous kingdom potential through business that is done with integrity, honesty, and transparency.

Local businesspeople may be farther ahead in the ways of the kingdom than those leading a local church. Business is an amazingly

¹⁰ Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, MI: Eerdmans, 1989), 135.

¹¹ *Ibid.*, 233.

¹² Dallas Willard and Gary Black Jr., *The Divine Conspiracy Continued: Fulfilling God’s Kingdom on Earth* (New York: Harper One, 2014), 201.

effective means of delivering God's love to the world by loving, serving, and providing for one another. God loves the world (John 3:16), and because he does, he has arranged the enterprise and organization of business as a primary moving force to demonstrate this love throughout human history. Thus, the field of business and its unique knowledge fall perfectly into what can and should be understood as an essential realm of human activity that can and must come under the influence and control of God's benevolent reign.¹³

21ST CENTURY CIRCUIT RIDERS?

Time does not permit a review of the movements in church history whereby entrepreneurs have successfully engaged in mission, resulting in church planting. Movements such as the Nestorians, Moravians, and Wesleyans provide fruitful examples. A few brief sketches of the Wesleyan movement should suffice to demonstrate that the ECP approach has a trustworthy record of accomplishment.

John Wesley realized that there were large groups of people not coming to the church (this should sound familiar to contemporary readers living in Western contexts). Instead of waiting for them to come to the church, he realized that he needed to go where they were already gathering. He visited the marketplace, brickyards, and coal mines in order to bring the gospel to those who were unchurched instead of asking them to clean up and come into the church. Timothy Tennent notes,

His [John Wesley's] favorite venue for preaching was graveyards and market places . . . Markets were good because there was often a cross at the market. In 18th century England it was not unusual for a cross to be placed in the trading markets as a sign to remind people of the importance of honesty in public trade. So, Wesley could be outside in a very public place, and yet preach under a cross . . . Wesley's famous line, "All the world is my parish" is rooted in these new realities: Closed pulpits and their decision to move beyond formal parish lines to embrace a rather bold ecclesiology.¹⁴

While hesitant at first, Wesley noted that this practice, gathering communities of Christ followers among unchurched people in the marketplace, resulted in a movement. Wesley's own business (yes, he was a businessman

¹³ Ibid., 203.

¹⁴ Timothy Tennent, "Homiletical Theology" (presentation, Opening Convocation Address, Asbury Theological Seminary, September 2016), <http://timothytennent.com/2016/09/13/my-2016-opening-convocation-address-homiletical-theology/>.

and theologian!) earned a profit that is estimated at four to five million dollars in today's money.¹⁵ He realized the great good¹⁶ that this business profit could provide in his sermon on "The Use of Money."

In the hands of his children, it [money] is food for the hungry, drink for the thirsty, raiment for the naked: It gives to the traveler and the stranger where to lay his head. By it we may supply the place of an husband to the widow, and of a father to the fatherless. We may be a defence for the oppressed, a means of health to the sick, of ease to them that are in pain; it may be as eyes to the blind, as feet to the lame; yea, a lifter up from the gates of death!¹⁷

Reflecting on the missional significance of business and money in the marketplace, Wesley concluded in the same sermon, "It is therefore of the highest concern that all who fear God know how to employ this valuable talent; that they be instructed how it may answer these glorious ends, and in the highest degree."¹⁸

Entrepreneurial church planters are cut from this same cloth, as they seek to employ their business ability and connections in order to form Christ-following communities in the marketplace. The spark generated by Wesley's entrepreneurial approach eventually spread like a wildfire on the American frontier as Methodist circuit riders traveled to locations where pioneers lived and worked. Instead of waiting for pioneers to come to the existing

¹⁵ David Wright, *How God Makes the World A Better Place: A Wesleyan Primer on Faith, Work, and Economic Transformation* (Grand Rapids, MI: Christian's Library Press, 2012).

¹⁶ As a businessman and theologian, Wesley was not naïve about the potential harm of wealth, as noted in other sermons (e.g., "The Dangers of Riches"). This is instructive for contemporary contexts. Wesley saw the good and bad, yet was willing to explore this potential for kingdom benefit. Theologians that I have talked with that have personally owned their own business often have a very different perspective on profit, markets, and the general potential for businesses to create flourishing societies than those who have not owned a business.

¹⁷ Wesley's sermons are available at <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/the-sermons-of-john-wesley-theological-topic/>. Several of his sermons dealt with topics related to money, including:

- Sermon 87, "The Danger of Riches" (1 Ti 6:9)
- Sermon 112, "The Rich Man and Lazarus" (Lk 16:31)
- Sermon 50, "The Use of Money" (Lk 16:9)
- Sermon 51, "The Good Steward" (Lk 21:2)
- Sermon 108, "On Riches" (Mt 19:24)
- Sermon 126, "On the Danger of Increasing Riches" (Ps 62:10).

¹⁸ Ibid.

churches, circuit riders preached at local gathering spots to form communities of Christ followers. Kenneth Kinghorn notes,

Eighteenth-century conference minutes listed the preaching places precisely. Sites included taverns, cabins, stores, poorhouses, forts, barns, woodland clearings and riverboats. On one occasion, a circuit rider preached in a gambling house. A layperson said, “In Jesus’ time some made the house of God a den of thieves, but now the Methodists have changed a den of thieves into a house of God . . . By the mid 1800s, American Methodism had become by far the largest and most spiritually influential religious body in the nation.”¹⁹

The parallels between the eighteenth century Methodist circuit riders and twenty-first century entrepreneurial church planters are compelling. Both saw their missional calling and were willing to engage the locations where people outside the existing church were gathering. Both were pioneers, willing to take risks in the marketplace so that the church could fulfill her role as a sign, foretaste, and instrument of the kingdom of God. Both recognized the potential of entrepreneurial experiments and decided to employ their talents for the kingdom of God. Is it possible that entrepreneurial church planters are the twenty-first century equivalent of the eighteenth century Methodist circuit riders with the potential to once again transform the spiritual landscape of North America? A few contemporary examples illustrate the possibilities.

3. Contemporary Examples of ECP Churches and Their Church Planters

There are many examples of these twenty-first century “circuit riders” called entrepreneurial church planters in the US and UK.²⁰ For the purposes of this paper, four sketches are provided to illustrate a proposed paradigm of the type of church planters that may be suited to this approach. A description of the framework will set the stage for introducing ECP examples.

Michael Goldsby, entrepreneur and educator, developed a paradigm to describe the characteristics of entrepreneurs.²¹ Contrary to the popular stereotype, many entrepreneurs are NOT highly caffeinated, Type A, aggressive, extroverted, lone ranger personalities. After studying many entrepreneurs, Goldsby noted that they were different from others in

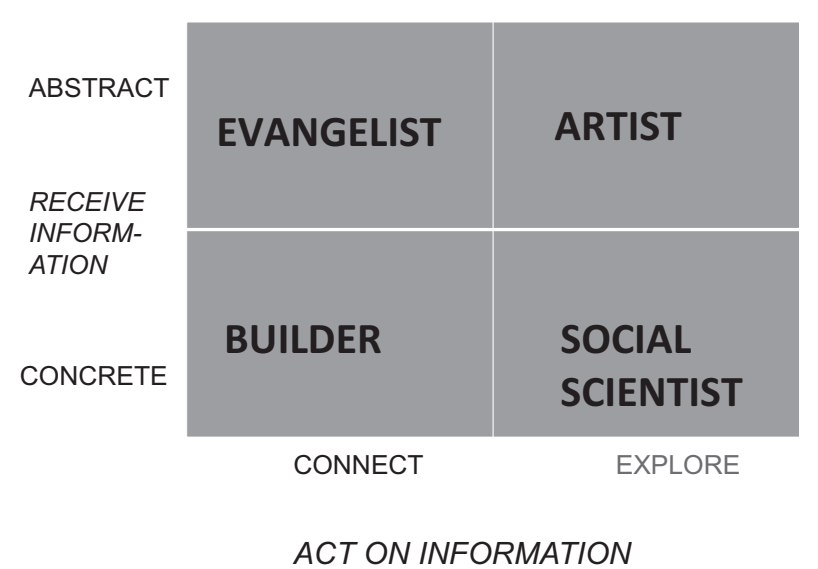
¹⁹ Kenneth Kinghorn, “Offer Them Christ,” *The Asbury Herald* 117, no. 1 (2007): 13.

²⁰ The US Director of Fresh Expressions shared with me recently that over 100 Fresh Expression churches in the US alone have been started in the last few years. Asbury Theological Seminary is collaborating with Fresh Expressions for further research.

²¹ Michael Goldsby, *The Entrepreneur’s Tool Kit*, The Great Courses (Chantilly, VA: The Teaching Company, 2014), CD.

the way that they both received new information and then acted on that information, resulting in four different types of entrepreneurs. I modified Goldsby’s model to describe entrepreneurial church planters in Figure 2 below:

FIGURE 2.
Types of Entrepreneurs



A. Artist (Abstract Explorer): The artist type of entrepreneurial church planters gathers abstract information such as preferences, values, ideals, aspirations, and dreams. Once they receive this information, they act on this by exploring new ideas and possibilities. Chris Sorenson is an example of an artist entrepreneurial church planter who planted the Camp House in Chattanooga, Tennessee.²²

The Camp House is a coffee shop and café that serves high quality coffee and food throughout the day. The week that I visited, the Camp House advertised evening entertainment with a cover charge each night. Sitting at one of the tables scattered throughout the building on a Saturday evening, I enjoyed local musicians along with fifty to seventy-five people, most of whom were millennials. The lighting near the coffee bar reflects a more contemporary appeal, while the lighting and artwork become more “ancient” closer to the stage, which

²² For more information, see <http://thecamphouse.com/>.

displays a Byzantine mosaic in the background. This artistic expression of the “ancient-future” church motivated Chris and the church planting team.

On Sunday mornings, the tables are moved to the side, and rows of chairs are arranged to accommodate the approximately 150 people who attend the Anglican worship service. This ECP has now replicated itself in two other coffee shops in Chattanooga, with further expansion plans already in the works.²³

- B. Social Scientist (Concrete Explorer): The social scientist type of entrepreneurial church planter gathers concrete information such as facts, figures, and demographics but then utilizes that information to explore possible connections with other people and places. Bob Armstrong is an example of a social scientist who started the Blue Jean Selma church²⁴ and the Arsenal Place Business Accelerator in Selma, Alabama.

Judge Armstrong observed the significant problems related to poverty, unemployment, and racial concerns. As a result, he started a church and business incubator as a kingdom strategy to overcome these pressing issues in the city. Six businesses have been incubated so far. The first business, G Mommas Cookies, has now expanded due to its widespread success in sales at all of the Cracker Barrel restaurants nationwide and in Wal Mart stores across the southeastern United States.

Blue Jean Selma church gathers a very diverse group of two hundred people each week. Armstrong notes, “We are black, white, rich, poor, middle class, addicts, bank presidents, the mentally handicapped, doctors, lawyers, blue collar workers, unemployed, young, & old. We are fully integrated.”²⁵ Using the information about the tensions in the city, the Blue Jean Selma church is transforming the city as they incubate and connect various businesses in the city.

- C. Evangelist (Abstract Connector): The evangelist gathers abstract information such as preferences, values, ideals, aspirations, and dreams, like the artist does. Where the evangelist differs from the artist, though, is that the evangelist uses this information to connect people to one another. Sean Mikschl is an example of the evangelist church planter in Nicholasville, Kentucky.

Sean intentionally works alongside servers, waiters, and waitresses at a local restaurant in order to understand them through authentic relationships that form through working together. What is unique is that his church meets at 11 PM on Thursday evening, since they get off work at that time and are available to gather. What is even more intriguing is that this simple church meets at a local bar, since

²³ <http://mchatt.org/>.

²⁴ For more information, see <http://bluejeanselma.wixsite.com/bluejean>.

²⁵ Bob Armstrong, “A Proposal for The Millennial Project 2016” (Unpublished, 2016), 1.

previous venues, including Sean's own home, did not prove to be appealing in the past. While this group has varied in attendance, about fifteen people regularly gather for prayer, worship, and Scripture teaching.

- D. Builder (Concrete Connector): Like the social scientist, the builder gathers concrete information such as facts, figures, and demographics. The builder differs from the social scientist, though, in that the builder uses this information to connect people and places together. Lonnie Riley exemplifies the builder church planter in Lynch, Kentucky.

Riley observed the deep poverty and despair when he first moved to this former coal-mining town. He initially started to serve the needs of the community through simple acts of kindness, such as trimming hedges and giving away cookies. Gradually, he obtained several buildings in order to start fifteen different businesses and ministries to include a coffee shop, gas station, hotel, retreat center, fitness center, veterinary clinic, bike rental, community center, educational facility, horse stable, and trolley ride service. This led to a church plant, the Community Christian Center, and revitalization of other churches in the community. Riley describes this experience,

What started off as a meeting of the Meridzo Center Ministries staff has evolved into a safe and friendly public place for people from all walks of life to gather together for praise and worship, Bible study, and warm family fellowship—all in the name and the loving Spirit of Jesus Christ.²⁶

This ministry has resulted in significant transformation of the Lynch community as recently portrayed in the documentary, *It's Only Cookie Dough*.²⁷

CONCLUSIONS

After serving the Anglican Church in the UK for many years, former Bishop Graham Cray concluded, "The long established ways of doing church are working less and less."²⁸ As a result, he was instrumental in forming the Fresh Expressions²⁹ movement in the UK, which has spread to the US and other areas.³⁰ Innovative approaches for church planting are needed to stem the decline of the church's influence in the Western world.

²⁶ <http://meridzo.com/community-christian-center/>.

²⁷ *It's Only Cookie Dough* (Lynnwood, WA: Sentinel Group, 2016), DVD.

²⁸ Graham Cray, conversation with the author in York, England, January 2017.

²⁹ ECP is a subset of Fresh Expressions since not every Fresh Expression is engaged in the marketplace, though some are.

³⁰ For example, Sang Rak Joo's forthcoming dissertation research at Asbury Theological Seminary documents the increased social capital resulting from recent ECP in South Korea.

This article recommends church planters consider the potential of the marketplace to create large networks based upon authentic relationships through mutual exchange. I am not suggesting, however, that the churches should be operated as businesses; rather, I am suggesting that businesses can be operated with a focus on church planting. ECP must have a double bottom line: missional purpose and financial viability. I am NOT encouraging simply one or the other. If there is not a missional purpose, then ECP can devolve into a business that does not seek to worship God (like Jesus condemned in John 2 when he cleansed the temple). If ECP are not financially viable, then they will not last. By focusing on both missional purpose and financial viability, entrepreneurial church planting will likely open new possibilities for church planters, to include:

1. Teams: Unlike the common myth of a lone tycoon working silently in his garage, most entrepreneurs require a team. Cooney noted, “It is arguable that despite the romantic notion of the entrepreneur as a lone hero, the reality is that successful entrepreneurs either built teams about them or were part of a team throughout.”³¹ ECP has the potential to energize and engage laity in the church who beforehand did not see their vital role in the kingdom. Chris Sorenson, planter of the Camp House, confided in me, “If I had to do this church plant all over again, the first person that I would hire would be an accountant!” How many accountants in the church presently see their vital role in using their skills for the mission of God? ECP can energize the “secular professionals”³² in the church so that they now have a front seat at the church planting discussion table.
2. Ecclesiology: While great advances in theology have been gained throughout the history of the church, its very survival has required cultural adaptation.³³ If the cultural straight jackets are laid aside, and new ideas are explored for the shaping of the church, then new possibilities for the flourishing of the church can be realized. In short, the bonsai plant can break free from the small containers that limit growth, and the same seed can be planted among less restricted locations for wider reach. While care has to be taken to ensure the church’s fidelity to her identity, the mission of the church requires a deep engagement with the surrounding culture, including the vast network of relationships called the marketplace.

³¹ Thomas M. Cooney, “Editorial: What Is an Entrepreneurial Team?,” *International Small Business Journal* 23, no. 3 (2005): 226.

³² Consider the vital fields in which businesses engage that can now be energized to fulfill their missional calling, such as finance, accounting, management, marketing, to name a few.

³³ A.F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY and Edinburgh, Scotland: Orbis Books and T&T Clark, 1996).

3. Lay/Bi-vocational Ministry: While the employment of full-time pastors will not end, ECP can consider the value of pastors remaining connected to their own circles of exchange in the marketplace. For example, an ECP that started because of a tech startup found that the business addressed some of the most pressing needs for jobs in the city. As a result, the pastors did not want to leave their work for full-time pastoring; otherwise, this would remove them from the very context to influence the surrounding culture.³⁴ At the very least, ECP allows church planters and their stakeholders to explore various questions and options for the employment and compensation of church planters.

A good question is better than a good answer, since good questions may lead to further discovery. Since this discussion of church planting in the marketplace is ongoing, I would like to conclude with the following set of questions for church leaders and planters to continue the conversation:

- When/how does your church engage issues in the marketplace?
- What messages are the laity hearing about their role in the marketplace to fulfill their missional calling (e.g., biblical, theological, missiological, and historical sources)?
- Who are the entrepreneurs in your church?
- How could these entrepreneurs be engaged to form teams that reach the unchurched in the marketplace through ECP?

Abraham Kuyper famously claimed, “There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry, Mine!”³⁵ Entrepreneurial church plants attempt to live out this bold assertion by planting churches in the marketplace where Jesus says, “Mine!”

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³⁴ A forthcoming PhD dissertation by Samuel Lee at Asbury Theological Seminary documents this ECP. For a partial description, see Samuel Lee, “Can We Measure the Success and Effectiveness of Entrepreneurial Church Planting?” *Evangelical Review of Theology* 40, no. 4 (October 2016): 327–45.

³⁵ Abraham Kuyper, *Goodreads*, a, https://www.goodreads.com/author/quotes/385896.Abraham_Kuyper.

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